/35 cont./

264 515 76. Again such ridiculous things as drinking cassave by all those eating together into the same olla or dish and drinking from the same camaza or cup are still the etiquette of the majority of the human race and remind us of the Biblical "qui intingit manum mecum in catino." And the chewed 273 kachirí, 262 which has now almost entirely given way to that 515 mashed with little mills or wooden mashers, could not but remind us of pap, which not too many years ago was given to children, or who knows is still given them.

000 Further, these things are neither so repugnant nor so dangerous as is assumed. And thus, for example, Ramón y Cajal, who in one of his humorous remarks defined the kiss as "an interchange of oral microbes," and to those who took the matter too seriously later said in his "Charlas de Café /Coffee Chats/" that such microbes were harmless from the hygienic point of view.

302 We would like to say very much the same thing regarding the grotesque paintings with annatto, caruto, and other vegetable dyes which are used by men and women /36/ for personal adornment on dance days and during periods when they are love, since they are not different from the cosmetics and annointments of our maidens.

262 And the worms, which develop in fallen trunks of the moriche and other palms in a state of natural decay, the bachaos, and other similar insects at the time of reproducing, the young of certain insects in the larval or pupal state, which the Indians eat, are, neither in their origin, smell, or taste (I speak from experience) in the slightest degree repugnant nor inferior to worm cheese, so highly regarded in some parts of Europe. Everything is a matter of custom!

515 77. The Indians in their natural life bathe quite frequently; [827] and they are greatly repelled by the smell of the porcupine, which is what they call underarm sweat, and which is one of the reasons for their aversion to individuals of the Negro race.

/42 cont./
and vomiting and even fainting and paroxysms. It is exactly during one of these that the initiator must furtively deposit various small stones of more or less crystallized form among the vomit. These stones will henceforth be his iai or yachi (from which it is also possible that the name of the piaches may have been derived), a sort of amulet, in which are supposed to dwell hidden protective spirits, which will help them at dangerous or difficult times and in the solemn moments of tumayá or piachería.

In addition to beverages, some of them are treated by introducing through the nose and removing through the mouth strings impregnated with vegetable substances, to which they attribute magic properties or mysterious forces; they even go so far as to pass sharp grasses through (with the inevitable bleeding) for the purpose of obtaining a resonant and powerful voice. The piache must have a good voice, know the usual songs, and be able to assume different voices; this will be easier for him if he knows several languages, even though only a few words or phrases in them.

93. The piache's equipment consists of: the murei, or little bench with a figure, generally of a monkey, on which he sits to sing; the afore-mentioned yachí, or little stones; the kachiuotó, or special little bed for ingesting through the nose the juice of kumeré or tobacco leaves; the pipe, or tamuiyén, since they also make use of tobacco smoking, and finally, bundles of leaves of ayú or pirkavá instead of the maraca in general use in other tribes, which they employ to accompany the singing and to create various illusions.

94. The piache goes into a trance by ingesting through the nasal passages the above-mentioned beverages; he always works at night and in complete darkness and in a completely closed in place. Piaches make believe that their soul goes away from them and that with the magical force /43/ of the beverages, the tobacco smoke, and the noise of the leaves, it opens the doors of the hills where the maurí live, enters into

/52 cont./

eyes, speak to him, and hear him." But the Indians, while they do have these beliefs, have great fear of disembodied spirits or orodán, and, rather than invoking them, they try to get them out of their minds; they customarily abandon the places they have lived in and destroy the tools of their dead, avoid giving the same name to their children, avoid formulas that may recall the dead person to mind, and even show displeasure when they find themselves obliged to have to say the name of the dead ones. I often noticed this reluctance when inquiring for a name in order to make notes or records and heard older persons urge the younger ones, saying to them: "Tell him, nothing will happen to you; it is the Father who is asking it of you."

So that the invocation of the dead is only practiced by the piaches, and even this only rarely: it is heard in some stories and it is said of piaches of old.

112. As for omens, not all natural events or occurrences are interpreted as presages, but only a few are traditionally admitted as such. We thus have among others:

a) A spider that hangs down from the ceiling is a warning that some traveler will arrive that day to hang his hammock in our house.

b) The cry of roosters at an unaccustomed hour is a warning that they /others/ are speaking ill of us.

c) A peculiar humming in the ears is the voice of the dead who are calling us and to this they customarily answer "ete-pai pra /53/ edai" (I don't want to go), moving the hand at the same time near the ear like one who is waving away flies.

d) An unusual commotion from the hens, paujies, or hen turkeys, that run around as if they were crazy is a sign of the imminent arrival of persons who are beloved by us.

e) The song of the bird called pikā is generally a bad omen, announcing deaths, just as we are accustomed to say about the bittern; sometimes a different song of the same bird is interpreted as a good omen for hunters.